

# CHRISTIAN SPIRITUALIST.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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## CHRISTIAN SPIRITUALIST.

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## SPIRITUAL MANIFESTATIONS.

EXPLAINING  
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND  
HARMONIES.  
AND  
THEIR RELATIONS TO EACH OTHER.

PAET II.

### NATURE AND THE BIBLE.

THE FIRST CHAPTER OF GENESIS A LITTLE OPENED.

22. The order of progression is from a first or a primary, by successive steps or degrees, to completion. Every progression is in this order, because the Infinite, the Primary of all things, is one, and His order of progression is one order. A man plows a field by commencing at one end of a furrow, and thus proceeds by steps or degrees, until the whole is plowed. This essay was commenced by first taking one letter, from the letters of an alphabet, then another, &c., until a word was completed. Then word after word was written, until in the third step or degree, a sentence was developed, so we shall proceed developing sentence after sentence to the end of the essay, which name it takes in the fourth degree. "

23. Each of the general divisions might be divided into smaller divisions, those again into subdivisions, &c. &c., according to the nature of the case, but all in the same order, for in the forming of each letter, the process was by like progression. Thus there are singulars, particulars and generals in everything, which is itself the fourth degree of development. This is the order according to which each thing comes into existence, or by a reverse movement, goes out of it.

24. A ship or house is to be built; men first go to the trees of the forest, or the letter state of the ship or house. They cut trees into logs; the second state of the ship. They cut these logs into timbers, the third state of the ship. Of these timbers the ship is built, which is the fourth state of the trees. By the reverse order of movement, the trees lose their identities, and the ship acquires identity. Each in the fourth step. It is so in all other things of development. One primary loses its identity in the development of another. A man is first an infant, next a child; then a youth; afterwards a man. A tree is first a sprout, next a scion, then a sapling, afterwards a tree. Thus the infant and the sprout are merged in the man and the tree.

25. In respect to creating or repairing animal bodies, digested food, like grown trees or letters of the alphabet, is the primary state. From this, as from previously existing trees of the forest, have the different parts of the body to be taken. The lacteals then select the chyle and reject the forces, as woodmen reject unsuitable trees. The lungs, (as lumbermen reject the slabs and chips,) reject expirated matter, vitalize or give suitable form to the chyle. This blood in the arteries is vivified into animated matter as the timbers are attached together to form a ship. "

26. The same movement took place in the development of the material world. Material substances or matter, is the fundamental form, in which existed every material form, as the ship or house existed in the forest; the bodily repairs of men existed in their food, or, as a statue in the marble quarry before the sculptor develops it, by removing the superfluous or unsuitable parts from it. Or as we might say, as every loaf exists in the batch of dough, without the loaf form before the baker moulds it out, separate from other loaves existing in the same batch. All these are, in this state, "without form, invisible and unfinished." Gen. 1: 2, c.

27. This material substance in the external or material universe, had all material forms in it without sensible or visible form. From this the general forms were developed, as logs from the trees of the forest. Next the particular forms, as timbers of proper size or shape were developed from the logs. After which, the whole framed together formed an earth of matter, which is the fourth state.

28. Material substances are primarily governed by the laws of gravity. This acts with power directly as the quantities, and inversely as the distances. By this law, left free, globes of earth, and rotary motions exist. "

29. The next kingdom is that of the mineral, governed by the law of affinity, which has power, directly as the quality, and inversely as the distances. This is another and distinct law of government from the material. This forms beds of ores, by the law of affinity of like for like; iron for iron, lead for lead, &c. By this law the bodies, stems, bark, &c., of vegetables are formed. The affinity of ligneous substances for ligneous substances, forms the wood of the bodies of trees, while the affinity of cortical substances for cortical substance, forms their bark, &c. "

30. To this last and higher phase of the mineral kingdom, is added the law of propagation, which is that, after like is attracted to like, in proper forms, they should beget their like, so as to produce images of themselves. This is the vegetable kingdom, subject to the law of procreation. The next or the fourth state of creation was and is that of the sensitive. This is the first, or the letter state of another series of movements. It brings together into one, in sensitive vegetables, and animals, all the three pre-existing kingdoms, with the addition of sensation. Here are material substances with their gravity, the mineral forms with their affinities, and the power of procreation of the vegetable, with the addition of sensation, by which forms perceive that they and other forms exist. "

31. This last state is the transition from the material inert universe, to the sensitive or Spiritual. The material largely predominates in globes, in minerals, and in vegetables, where life flows into

forms, but here in the sensitive, at the centre of the fourth state, where the stationary give way to locomotive forms, the sensitive, or Spiritual commences to predominate, and from this point, the sensitive, or Spiritual commences to predominate, and from this point, the Spiritual rules the material, and life forms bodies or forms for itself. "

32. As in the design of a ship or house, all the timbers are not got out at once, and as in the building of an animal body, all the chyle goes not through the lungs at once, neither is a discourse or essay written, nor a field plowed all at once, but by successive degrees, not by leaps, so in the development of creation, all the globes, minerals, vegetables, are like the timbers of a ship, each passed through the three preparatory states to a fourth, in its own time, and by easy gradations. And, as the men in the forest take not all the trees, and as the food is not all used in building or repairing an animal body, and all letters are not used in an essay, so all material substances are not used in forming minerals, nor all minerals made into vegetables, nor all vegetables furnished with sensation.

33. Our earth underwent all these successive states of development. It existed in the fundamental universal material "without visible form and unfinished," until the Spirit of God "brooded over the liquid mass," which it developed into a globe, with rotary motion, as the legitimate effects of the law of gravity, and foreshadowing of affinity acting upon matter in freedom. "

34. The process under the law of affinity went on, and separated the solids from the liquids and upon the solids and in the liquids vegetable forms were moulded in outline, or in general, by the power of the propagative, but in particulars, by the law of affinity. To many of these, as before stated, was added the sensitive. Of this, the animalcule is a progressive development. These, lying beyond the ken of the unassisted eye, could not be scanned by man, in his infantile or child-like state. The mention of this kingdom or state of sensitive life was inadmissible, because such a mention of it to such men would have been useless and therefore irrational. "

35. But to have omitted the mention of a fourth state of creation, would have been leaving an impassable gulf in the road to a knowledge of order; hence also, as the shining of a clear sun was necessary to the development of sensitive life, we have a mention of the "luminaries" in the fourth (the ship) state of development, by the regular laws of which the sun was developed. It is a globe, larger than any other in the solar system. Hence his shining, for the production of visible light in Creation, was the establishing of foci of brilliancy, that could, by sensitive existences, be contrasted with darker parts, so that light might, like all other things, be perceived by contrasting it with something different. "

36. The sun went through the regular states of development as the ship, the earth, and this essay, before it could be called a luminary. In the previous three states, by the undeveloped states of his body and atmospheres, light was barely distinguishable from darkness, at first. Then a brilliancy, next a very luminous halo, and fourthly a sun, well defined. If, previous to this state, he had been ever so well developed, the cloudy and opaque states of our own unsettled atmosphere would have prevented his presenting to sensitive existences a well defined disc or face. Our atmosphere, as other things, was developed to the fourth state, to be properly so called, neither could the sun before his fourth state be called a luminary.

37. Use is the Spiritual destinies of all things. Their names represent their use, and as this use specifically commences in the fourth state, here they receive their names. The use of a ship is to carry freight. In this state it is called a ship, though on the stocks, for now it could carry freight. Here its specific use and its name commence, although it is imperfect, until it is rigged, manned and sailing. To be perfect in name and in use, the sun must enlighten, warm and vivify; this essay must be read, scanned and appreciated, and a tree must have body; roots, branches and leaves, to be properly called a tree, and then blossom, seminate and seed, to come to the full use of a properly developed tree. This full development reaches the seventh state in every thing.

38. Imperfect animals (fish and fowl) are oviparous, having neither taste nor hands. Perfect animals are viviparous, having taste and also hands, the representatives of use. These are governed by appetite, instinct and sensation. In the scale of music, F is the fourth or primary of inceptive use, hence we find the inceptive use of sounds (the cries of infants and the voice of animals) pitched on F. Green is the fourth color, and thus represents inceptive use among colors. Leaves of vegetables are mostly green; they are the fourth or inceptive use of vegetables, as in salads, hay and pasture. But the real use of vegetables is in their

seed or fruit, the seventh state for which all the previous six states in every thing exist. These seven states of progress are blended or shaded into each other as are the prismatic colors. Of these developments we have very much more to say.

39. We here give two tables embracing a few scientific progressive positions, to show development a little more clearly as the importance of the subject demands, and if possible to let all see that there is but one law of order, and that he or she who knows that it is so, and acts agreeably to that law, "written upon the heart," is truly in the way of eternal progress upward and onward. No. 1, are the primaries, and No. 4 the inceptively useful. For instance, to know or calculate circles, they must be cast into polygons, polygons into triangles, and triangles into squares, but still use rests in circles or curves, for all Natural uses are performed according to them, from the shape of a grain of mustard seed, up through atoms, globes and orbits, even to the celestial spheres. So by inclined planes are all the powers of motions from the gyrations of whirlpools to the path of a planet. All surfaces of all Natural forms, even the seas, are such, so the use of mechanical power resides in the wedge or inclined planes, but easier seen in levers. Three terms in proposition always gives the fourth, the useful. As 2 is 4, so 4 is 6 to 12—the fourth term.

1	2	3	4	5	6	7	8	9	10
Touch	Taste	Smell	Hearing	Seeing	Light	Gas	Liquids	Solids	Levers
									Wheels
									Triangles
									Squares
									Polygons
									Circles
									Designs
									Effects
									Uses

40. Table of Progressive Developments.

Minor Developments.			
Works of Art.	Vegetable Forms.	Mental Things.	
1. Trees	1. Body	1. Letters	
2. Logs	2. Roots	2. Words	
3. Timbers	3. Branches	3. Sentences	
4. Ships	4. Leaves	4. Books	
5. Rigged	5. Blossoms	5. Read	
6. Manned	6. Seminal	6. Scanned	
7. Sailing	7. Seeding	7. Appointed	
Development of the Created Universe.			
Material Forms.	Governing Laws.	Kingdoms of Nature.	Progress of the sun.
1. Globes	1. Gravity	1. Material	1. Perceptible
2. Luminaries	2. Attraction	2. Luminous	2. Luminous
3. Vegetables	3. Propagation	3. Vegetable	3. Bright
4. Sensitive	4. Sensation	4. Sensitive	4. Defined
5. Instinct	5. Instinct	5. Instinct	5. Lightning
6. Perf. An's	6. Appetite	6. Vivipara	6. Warming
7. Man	7. Reason	7. Progressive	7. Vivifying

### ILLUSTRATIONS OF PART II.

No. 22, a. 1. Everything in Nature tells us of progression. There is not a single finite thing but is created in, and subsists in it, and not only as a whole, but of the progression of degrees. Everything is primarily divided into two degrees, and secondarily into four, and so on, by a duplicate ratio, *ad infinitum*. As a furrow is plowed from one boundary of the field to another, or as a pencil is followed the plow and the pencil, at mid-distance between them and the commencement of the furrow or line, a middle point. This middle point of progress follows the plow or the pencil at exactly half the velocity with which the plow or pencil moves. Thus every progression, in all things of creation, is followed by a mid-point or centre, which stops in mid-space when the motion of the plow, pencil, &c., ceases. See No. 6.

2. Midway between the commencement of the furrow or line, and this mid-space or centre, there moves forward another mid-point or centre, which moves with one-fourth of the velocity of the plow or pencil, and with half the velocity of the primary centre. This point divides the first half of the lengthening furrow or line into two equal parts, while another similar point midway between the plow or pencil and the primary middle or centre, moves with three-fourths of the velocity of the plow or pencil. Thus is everything naturally and progressively divided, primarily into two equal parts, and secondarily into four equal parts, &c.; all the four parts being required to make the whole of anything.

3. Characters are developed in precisely the same order. For instance, we fix a point on paper, around which to describe a circle. That point is not the center of a circle, until the circle is itself described, and it loses the character of a mere point, and acquires that of a circle-centre precisely with the rapidity, and in the order that the circle itself is developed or described. At the moment the circle is one-half described, the character of the circle is one-half described, exactly the same point, which previously predominated, exactly balances the character of centre, which from that moment to the completion of the circle, progressively more and more predominates, until at the completion of the circle, its character of centre is complete, and that of mere point has been entirely dissipated. This is the order of all progress. It is, thus, that, the idea of creations necessarily includes the idea of subversions, by reverse movement, for the creation or development of one thing pre-supposes the subversion or destruction of something else, that stands in the way, as the creation of an animal body pre-supposes the destruction of food, as food. But the point that existed before the circle was described, became the centre of that circle, but lost not its identity. The development of one thing is not the actual destruction or annihilation of any other thing, except as to quality or character. (See Nos. 23, 24, 25.)

No. 25, b. That blood is animated in the arteries, may be seen by any person who will take blood, fresh drawn from the arteries of any animal, and let it stand in a vessel until it coagulates, and let the serum be separated. Then cut the coagulated mass of red, or vivified blood, into slices, if he please, and then, washing out all he can from the slice or mass, he will find that it has been formed into inceptive flesh, or into innumerable threads! That is the fourth or inceptively useful state of the digested food of the stomach, which carries nutriment into every part, but is not the destiny of the food, until it actually attaches itself to the deficient part, and becomes part of the body. This is the seventh state. The thready state being the fifth, and the different secretions being the sixth.

No. 26, c. We are not bound by any particular version, copy or translation of the Bible, for "its said, "where doctors disagree, disciples are free."

No. 28, d. 1. It is impossible that material substances in motion should instantly stop, or which would amount to the same thing, change the direction of that motion at perfect right angles. Take a ball of polished marble, let it fall on a solid floor of

polished marble or of iron, and if the force be not sufficient to split or shiver the ball, or crush either surface, it will bounce or recoil nearly equal to a ball of gum elastic! Why does it recoil? Because it cannot stop at once. The ball approaches the floor after it strikes it, by momentarily flattening it is its own shape, or indenting the marble of the floor, thus straining the affinity by which the parts are held together. This affinity instantly claims control, and bringing back the shape of the ball, gives it a motion from the floor. Why cannot material substances in motion stop instantly? Because all things are by progression. There are no sudden, no instantaneous transitions, or leaps from point to point, in all creations. (See No. 22, and Ill.)

2. To change motions perfectly at right angles, would be the same as instantly stopping, which the laws of progression do not admit of. Hence, there is no such thing. All change of direction in the motion of material substances is continued obliquely onward, where the original impetus still predominates, or obliquely backward, where the recoiling or bouncing impetus predominates. In the change of direction, it is always by a rounded point; for a perfectly right-angular movement would be by a perfect balance between the original impetus and that of recoil. This would be equal to no impetus, which would produce no motion.

3. Here, then, is the reason of all whirlpools of water, formed in the endeavors of the water to run through a hole in the bottom of a cistern. The water moving towards the hole, cannot turn at right angles downwards to run through it, but makes an arbitration between its impetus to continue across the hole, and its gravity, which impels it to turn at right angles down to, and through the hole. The award or compromise is a whirlpool, which is neither exactly downwards at right angles to the motion of the water across, nor yet straight across, according to the impetus of the water, derived from its motion toward the hole. Hence the gyration of the water.

4. Just conceive of a universal material substance pervading unlimited space, furnished with gravity, and "a foreshadowing of affinity," (No. 33) which would curdle as milk, or separate it into indefinitely numerous departments, of indefinitely numerous sizes and conditions, and then that the gravitating of heavier portions toward the centres of all the masses, must, for the same reason as whirlpools in water exist, take the vortical or whirlpool motion; you will then see the law by which all orbicular and rotary motions among the heavenly bodies exist. That, agreeably to the above reasons, no part of creation could be in a state of absolute stillness, which would be a state of no progression.

No. 29, e. This is the law that governs in harmonies. It is distinct from the law of gravity, which respects not the quality, but attracts all sorts of material substances according to quantity. Affinity, by the arrangement, into gregarious or united relations, and is the precursor of the coming operation of the law of propagation, which follows next in order. Gravity could never be the vestibule or preparation for the propagative; for, by gravity antipathies, as well as preferences, are likely to be drawn together. These antipathies cannot propagate. Harmonious arrangements alone are led to propagation. This is evidently a distinct kingdom of Nature from that which is governed by gravity. Law is the basis of a kingdom or government, and each distinct law is the fundamental of a distinct government.

No. 30, f. 1. Sensation is that power by which one thing perceives that other things exist, and in the same proportion that they themselves exist. Sensitive vegetables are conscious of their own existence, because consciousness of the existence of other things, is but the reflex of a self-existing consciousness. The reaching of the arms or limbs of trees toward an adjoining opening in the forest, or over a lake, is evidence of their consciousness of the existence of other trees of the forest, which stifle their growth. The turning of plants and flowers toward the sun, the reaching of potatoes or onions, growing in a cellar, toward the light of a window, the opening or closing of flowers in the evening or morning, &c., are all evidences of this.

2. The bodies and stems of vegetables, and the bodies of animals, having gravity or weight, show the presence of the material kingdom. The cohesion of the parts of vegetables and of the bodies of animals, which keeps them in forms, contrary to the force of gravity, shows the presence of the mineral, with its cohesion or affinities; for instance, bones are as much rocks as if they were formed in the earth. The presence of the power of propagation in animals, even in animalcules, shows the presence of the vegetable power of procreation; so the animalcule kingdom, governed by sensation, shows that four laws govern their existence, and thus that in them, four kingdoms of Nature are united.

No. 31, g. The animalcule or sensitive kingdom, in its higher phases, is a kingdom of unexplored wonders to men of earth, whose assisted eyes have been yet unable to discover any but the largest, as we might say, the whales, the elephants, the giraffes, &c., among them. This part of the kingdom of sensation has a foreshadowing of instinct, by a small degree of which many animalcules are in part governed, as there are no sudden breaks, but all things are in progression by easy gradations, so that the Infinite alone can see where the higher communities are its predominance over the lower.

No. 33, h, 4, 1. Some of the philosophers of earth have supposed that the planets were evolved from the sun; but all Natural laws forbid belief in this. There is nothing in the force of light or heat, that would thus send off a ponderous body from the sun, against his mighty gravity; neither is there anything in his motions that would do it. Were this the case, the same law would dissipate the sun's body.

2. But scan well the ideas advanced in No. 28, Ill. d, 4, that if the universally pervading material substances were broken into masses of indefinite sizes, throughout the whole range of our solar system, they would commence gravitating toward each other, and towards a common centre. In this case, the larger of those masses would attract the smaller, until their bulks might be doubled and trebled,—while the largest mass might be increased twofold by the falling of 10,000 smaller bodies upon its surface. Others, whose motions would be

indefinitely more oblique, would, *inversely* to their size, be drawn the *most* directly toward this largest mass; and hence, when they would not have their directions controlled so as to fall upon his body, the smaller bodies would perform the smaller orbits around him. Agreeably to this, we see how wise is this most simple law of development, which places the *distances* of the planets from the sun, and the *sizes* of those planets themselves, so near alike; and when we see that the same law regulates sizes of the planets, and the diameters of their orbits, and those of their satellites too, we cannot but admire the wisdom of the whole.

3. That is to say, let the mass Jupiter, and the mass we call the earth, both start from an indefinite distance, say ten thousand millions of miles, to fall to, or gravitate towards the sun, but both drawn obliquely from it by other masses,—it is evident that the smaller mass would be most influenced by the sun's attraction, and be drawn into the track of the smaller orbit, and as motions cannot take right-angular directions, (No. 28, Ill. d,) the path must become an orbit, while much smaller masses would be so controlled by the sun's attraction as to fall upon his body, to his own enlargement. Here, in the law that regulates motions, we have the law for equalizing temperatures on the surfaces of the different sized planets, placed at distances from the sun agreeably to their masses, while the native heat on each, is *directly* as their masses. (See No. 35.)

No. 34, i, 1. Mankind, as a whole, is being developed through states similar to that of the single individual, for all the states of each individual must belong to the race as a race. Common sense sees this, hence we often speak of the "infancy of the race." The race, as a whole, passed through its infantile states to its childhood, its rocking-horse and doll-baby states. It is now, as a race, not rational. Some nations only seem to be getting to be rational, as youths of twelve to fifteen years, and to leave off childish, dirty tricks and bickerings. When the Bible was written, it was addressed to men, or a nation that was in the childhood state. Hence the necessity of not speaking of a kingdom of animalcules, or of things that they had no means of discovering, but which has, by the help of microscopes, been discovered.

2. The exhibition of Jehovah to the Jewish nation as "thunderings and the smoke, fire, voice of words," &c., were physical Spiritual manifestations, as rappings, tipplings, &c., at this day are, to rouse the attention of externally minded men, as when, to the Prophet Elijah, He manifested himself in the "still small voice," and not in "the strong wind, nor in the earthquake, nor in the fire," 1 Kings xix. 11, 12. That manifestations are to all and every one agreeably to the states of those to whom manifestations are made, is plain from Psalm xviii., and especially 25 and 26 verses. It is now so in circles, while those who go upon the plan of believing, circles, mediums and Spirits to be what they profess to be, until proved to be false or deceptive, will be likely to get the truth of the case, let that be what it may.

3. Courts profess to believe every man innocent until he is proved to be guilty, as they know a negative cannot be proved. A man once condemned, can never prove himself to be innocent. If men, when they go to circles, or make inquiries, would adopt this judicious rule, and honestly seek to know the truth, they would be likely to obtain it. But go to a circle with a mind made up that what it professes is false, nothing can prove it to be true to such mind. A mind that is opposed to being convinced, can always find some excuse for not believing, as the Jews did for not believing the most wonderful works of Jesus Christ. Even in common neighborhood transactions, if men would only believe each other innocent, until proved to be guilty of what the tongue, perhaps of slander, whispers against them, how much more of harmony should we have! Too common is the practice of believing the first report of evil, and not the first or last report of good.

4. "Whosoever will not, like a child, receive the kingdom of God, shall in no wise enter it." How do children receive? Until they are taught by much experience that men can and do tell falsehoods, they believe to be true all they understand. "They believe all to be innocent until they are proved to be guilty." That is, they believe all to be what they profess to be, until they get proof to the contrary. Other things being equal, the more honest a man is the more easily he may be cheated, because he presumes others to be as honest as himself. If you want to catch a cheat, set a cheat to discover him. That state of mind which receives all that is understood as if true, is the simple, child-like state, in which every truth must be received, that does the person essential service, for truth entering the mind, must pass through the infant, the child-like state, as all things of growth in Nature does. Truth received by force of tests or external evidence at first, is only persuasive faith, while truth received in child-like simplicity, and then afterwards proved to be true, as all truth should be, so as to be seen to be true, enters the mind as growth, becomes a part of the mind's own identity. It passes, like men, through the infant, child-like, youthful state, to maturity, the fourth state, and is in states of preparation for usefulness. (See Nos. 24, 38, 39.)

5. Persuasive faith entering by tests, or force of external evidences, is of use, as a preparation to let the witness see that he was in darkness or error before, and therefore very imperfect in knowledge. This is preparing him for that state of honest, child-like integrity, which alone receives the kingdom of God. That state which overpowering tests induce upon the mind, is not a lasting state. It is as an infant before birth, which, if well taken care of, comes to the birth, and may be a fine child, but if not, it dies, and is still-born. (See No. 17.)

No. 35, j, 1. As far as an account of creation is concerned, this is as if the beginning of light. It is the beginning of light as far as finite minds could see by its means; its introduction is a means of sight into the development of creation from material substances. But heat and light existed in their own developments, before gravitating material substances existed. Material substances are themselves developments 'from heat and light. They are no other than heat or light subjected to the law of gravity, from which the material kingdom takes its distinctive character, (No. 28.) That heat and

light have been subjected to the law of gravity, in creation, is proved from the refraction of light, wherein the entrance of rays obliquely, into denser from rarer media, the denser, at the moment of entrance, draws the rays toward itself, by its superior attracting influence.

2. This bending of the rays, is the beginning of orbicular motions, but instantly being immersed into the denser media, wherein the attraction is equal on both sides, the comparatively straightforward course of the rays recommence; they are bent only at the point of entrance. It is easy to see that a continuous application of the same power which so instantaneously bent the rays, would give them an orbicular motion, which would continue until obstructed by a superior force.

3. Light is but a state of heat. It is indeed heat in activity, or the *activity* of heat. Heat is the substance, and light is a form or state of that substance, as love is the substance or living principle of wisdom, which is from it, as light is from heat. Light of average color in creation, proceeds at a velocity of about two hundred thousand miles per second, or twelve millions of miles per minute! The force of projectiles is as their *weights* multiplied by their *velocities*. Hence light has *force* enough to make itself known to the nerves of sight, but not force enough to make itself known as light to any other nerves of animal bodies. But when light meets obstructing substances, unless *reflected* or *refracted*, its velocity is *restrained*, so that it is *detained*, like the waters of an obstructed river. It is thus heaped up in accumulated quantities, under comparatively slow velocities, so that it makes itself known to our nerves in general, and we then call it heat or caloric. *Heat* impresses our nerves by means of *quantities*, while *light* addresses itself to the nerves of sight by means of *velocities*. It is also the different velocities of light, that makes the difference of impressions, which we call colors. (See No. 4, Ill. c, Cor. 2.)

4. Gravity acting upon heat or caloric, drawing it from its spiral to still more nearly perfectly circular orbicular motions, gives to it such fixedness of position, that requires greater forces to remove out of the way, that we call it material substance, either gaseous, liquid or solid, as the progression has been more and more perfectly operative. Light so fixed has surrendered its power of velocity to that of gravity. This fixed or bound down state of heat and light may be all untied or let loose in the reverse order. For instance, take a solid, and apply to it *unbound* heat or light, in such quantities as to be forces superior to those that bind the mass into a solid form, and the binding gravity will give way, as a matter of course, like everything else in Nature, when superior force is applied. The solid mass then becomes liquid; then, with the application of *more unbound force*, or *heat*, the liquid be-

5. Heat or light is the external form of the fourth attribute of the Infinite, which in its inmost principles, is activity or life, (see illustrations of No. 4, e, and especially illustration 8,) and hence every one of the infinitely numerous particles of heat, light or caloric, has in it the life of the Infinite, or a soul, while that heat, light or caloric, is its body. This soul and body, with its inherent power, in its *activity* or light, which is its fourth state, (the inherent *life* being both substance and form) by which it is, in usefulness. It is thus that heat is necessary to all life, and the continuance of life in living forms. We may have ever so much light, as in winter, yet nothing can live, either vegetable or animal, without the detaining and restraining of so much of this light as to give us warmth by *quantities*, with comparatively slow velocities, and not as light, by immense *velocities*.

6. The brooding hen, instinctively sensible of the necessity of heat with its indwelling life of the Infinite to the vivifying of her eggs, strips the non-conducting feathers from her breast to let the vitalizing heat percolate those eggs! Heat, a comfortable degree of which we call warmth, applied to the same eggs in just proportion and order from the heat of sun or an oven, will vitalize them, for every particle has embosomed with it life from the infinite and unchangeable Fountain of all life. It is by the same law, that when the Spirit, activity or life of God "brooded over the liquid mass," (No. 33,—as an average of gas, water, and earthy matter, might be called)—that the earth was developed even to a well "furnished" state. The one Infinite has but one fundamental law of order; so that the world, a chick, and a tree, are each and all developed by the one law, and internally applied, as the Savior would have "brooded over the children of Jerusalem," develops the Spiritual man from, or as a progression of the Natural man, which to the real, living, Spiritual man, is as an egg or embryo infant is to a chick and a man.

[To be continued.]

### FACTS FOR THE UNBELIEVER.

It is often said, "Give us the facts; we want proof of Spirit-intercourse." I will now present a few facts for those to consider, who deny Spirit-intercourse.

I had been spending several days in Springfield, Mass., and receiving communications from the Spirit world through Miss Angeline Munn, of that place; and when I left Springfield, on the morning of February 3d, to return home, by way of Hartford, New-Haven and New-York, I told her I designed to stop a few hours in Hartford, and then go to New-Haven and spend the night, and the next day reach New-York, and start for home on the following week, so as to reach Rockford by Saturday night. Miss Munn had lately received some communications, which had not been copied, and which I desired; and she was to send them to me as soon as she had heard that I had reached home. Accordingly, the day after I reached home I wrote to her, and received from her a letter containing the following facts, which were all made known to her mother before she received my letter, so that it could not be said that she had made them after receiving my letter. We had talked about the possibility of sending messages to distant friends by Spirits, and I had proposed to try the experiment, after my arrival at home, by requesting some Spirit to take a message to her.

In her letter, she says: "On Saturday, Feb. 4, the day after you left Springfield, the Spirit of Mr. Whitman said to me, 'Dr. Haskell has been detained in Hartford over night.' On the following







